THE

BRAHMAVADIN

"एकं सद्विप्रा बहुधा वदन्ति"

"That which exists is one: sages call it variously."

Rig-veda. I. 164–46.

VOL. XV.] NOVEMBER, 1910. [No. 11.

OURSELVES.

The Brahmavadin completes its fifteenth year of existence with the coming December issue. Next January 1911 it will come of age according to the Hindu Law. It sprang into being under the breath of the late lamented Swami Vivekānanda. For five years it derived sustenance and nourishment from his loving hands, and fared like a *Râja* During the next period of its apprenticeship and service as *Dâsa*—a period of ten long eventful years—it has had much ado in trying to save itself from extinction. Only two events need here be mentioned to give our readers an idea of what those events and events like them meant to us. One is the passing away of the Swami the author and inspirer of this

Journal; the other the passing away of Mr. M. C. Alasingaperumal, our amiable and talented editor, to whose virtues we wish it were in our power to bear adequate testimony. That after the passing away of the revered Swami who inspired it and after the death of Mr. Alasingaperumal who nurtured it, the journal still lives is due to the power and glory of the hands that blessed it at its birth. Our work is sacred and our task difficult and we hope that our readers will look upon our laches and delinquencies with a lenient eye. Although the journal is not a success from a financial point of view, it has spared no pains in ministering to the higher needs of the public in its own humble way. The Journal has all along endeavoured to be faithful to the high ideal with which the late master inspired it, and has not willingly done aught that is in any way calculated to lower that ideal. Thanks to the sympathetic and ungrudging support and indulgence it has been receiving from various quarters, it will be given to it to emerge into manhood, soon and, if our readers do not grudge it, the journal will claim recognition and approach them even as their *Mitra.**

---

* राजवत्पञ्चवर्षाणि दशवर्षाणि दासवत् ।
प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत् ॥

POETRY AND LIFE.

The poetry of any land, of any language, is the outcome of struggle with forces mental and spiritual. Happily, too, it is, frequently, enabled to express itself because of victory over these forces, or because the poet's soul has compelled these forces to work towards his own salvation and that of many more. Men of old time vented their deepest thought, their most glowing inspiration, in words as glowing; words caught up and re-echoed through the ages. Now-a-days, the pen and the press aid the poet. He puts upon paper the inner questions that he asks and answers questions which to ordinary men occur perhaps, but which the poet only can clothe in satisfactory sentences.

Poetry therefore is pronounced or published. The poet, possessed of profound insight and adequate expression, places before the eyes of all men, thoughts so deep, so far reaching, that the heart of the world is stirred and the life of the world uplifted. Without great struggle on his own part, and, through him, on the part of humanity, the poet and the poet's works could not have any being at all. It would have no reason for being.

Poetry which comes to us through the stress, the hurry, the worry and anxiety which have harassed the poet and which his understanding informs him, must, inevitably, harass us.

It comes to us through, perhaps, some sense of shame or of sin; beaten down by the "strong Will and Endeavour" that wrestle forever till the victory over self is won. Very beautiful, most suggestive, is Longfellow's "seaweed" on this point.

"When descends on the Atlantic the gigantic
Storm-wind of the Equinox,
Landward, in his wrath, he scourges
The tumbling surges
Laden with seaweeds from the rocks,

* * *

From wrecks of ships, their shifting
Spars uplifting
In the desolate, rainy seas;
Ever drifting, drifting, drifting

* * *

Till, at length, in sheltered coves
and reaches of sandy beaches,
all have found repose again.
So, when storms of wild emotion strike the ocean
of the Poet's soul; ere long
From each cove and rocky fastness
In its vastness,
Floats some fragment of a song

* * *

From the strong Will and Endeavour
That forever
Wrestle with the tides of fate;
From the wrecks of hope, far-scattered,
Tempest-shattered,
Floating waste and desolate;
Ever drifting, drifting, drifting
On the shifting
Currents of the restless heart;
Till, at length, in books recorded,
They, like hoarded
Household words, no more depart."

This poem is not alone in disclosing the intimate way in which nature holds the mirror up to man. In nature, and in the storm and subsequent peace of nature, man sees, when the poet has revealed them to him, a wondrous and hopeful reflection of the storm through which humanity passes toward peace.

The true poet—for it is the true poet with whom we have to do—is notable for this;—that his belief and trust in the god that fashions nature, are implicit, complete, fearless. If there should be, as there are bound to be, causes and effects hidden, so to speak, "behind the veil," the poet believes still, trusts still, fears not at all, and loves none the less.

It is well worth our while to see some aspects of nature as he sees them; to revel with him in their beauties, their diversities; to delight in the suitability of his diction in describing them. It is good for us to gather some few of his flowers of thought and feeling and weave them together as best we may.

Something of his spirit should accompany us; something of his joy of life and in living things will enter into our souls; for we know that he will lead us into pastures pleasant and profitable, and that it is his way to iuspire us as we move and lead us to abiding good.

How well, for instance, we recollect and rejoice in Browning's admiration for a star.

"I have always had one lode-star; now,
as I look back, I see that I have halted,
or hastened, as I looked towards that star;—
a need, a trust, a yearning after God;

* * *

I felt as one beloved, and so shut in
from fear; and thence I date my trust in signs
and omens, for I saw God everywhere;
and I can only lay it to the fruit
of a sad after-time that I could doubt
even His being—e'en the while I felt
His presence, never acted from myself;
still trusted in a hand to lead me
through all danger."

Watch carefully, with the poet, the true poet, whatever be his country or his tongue; and you will find that nature, rightly read, rightly interpreted, leads up to nature's God.

As poetry is written, so, too, is life written. Every thought, word, act, leaves its impress on the book of our life. We, you and I; are writing the story of that life now; your life and mine. How are we to re-read, without trembling, some of its chapters? How may we bear it all; this compulsory continuance of chapter succeeding chapter, when we reflect upon some unpalatable truths against ourselves which had to be recorded?

Is it not because the blackness of some dark episode, some series, may be, of untoward deeds, is brightened, blotted out, by one glorious flash of loving determined resolution to be absolutely true to man and to God?

Living up to the highest and the best we know, the highest and the best we may dream of, the book of our life will be glad and joyous now and evermore.

Determination, purpose, knowledge of one's own mind, apprehension of the divinity that dwells within;—

these things are the burden of the poet's message; these are taught by nature in her many woods; these are ours for the seeing and the grasping. Through them we can assimilate the sustaining conviction:

> "I believe in God and truth and love;
> Know my last state is happy—
> Free from doubt or touch of fear."

ERIC HAMMOND.

IŚOPANISHAD.

(*Continued from page 293.*)

So the *Shruti* declares in the 2nd *Mantra* which means: "only performing the work (not desiring the fruits thereof) live a full life of 100 years. Only thus can you remain free from the taints of the *Karmick Samskars.* There is no other way to escape out of the wheels of *Karma*".

3rd *Mantra*. There are two courses open to every one in this Universe. Either he may run after the everchanging phenomenal side of it and thus lose his own divine essence as it were for the time being and get submerged in the mire of phenomenal world, or he may renounce the perishing and ever-changing side of the Universe and keeping to his spiritual and subjective side gain the life of eternal peace and bliss. Those who follow the former course are said to be committing suicide आत्मघात and their future fate is depicted in the following *mantra* by the *Shruti.*—

Translation of 3rd *Mantra* :—These persons have to enter into the world of entire darkness where there is neither sun nor light. Having shut themselves up from all sources of knowledge and light they are made to pass a miserable existence full of all sorts of miseries and pains enshrouded in the dark ignorance of the grandeur and sublimity of the real self. Next *mantra* depicts the real self which is enjoyed by those who follow the latter course mentioned above, namely, who renounce the world and live in themselves.

4th & 5th *Mantras.* The self that they realize is (अनेजत्) *i.e.* it has no motion, no change as is to be met with in the phenomenal side. Is it motionless and dead ? No. It is faster in speed than mind itself ; even the great gods could not attain it in the past though they ran fastest after it. It runs faster than those who run after it to catch it and at the same time it remains ever in its own self and is ever calmly seated (तिष्ठत्). It is in this that the great moving principle of the Universe:—the *Mahat Tatwa* of the *Sankhya* philosophers--the first manifestation of life in the mother of the universe (मातरिश्वा) that which first begins to breathe in the womb of the Eternal mother प्रकृति or अन्तरिक्ष (the inward looking, the self realising activity of the supreme spirit) first begins to gather together and objectify the energy of the Prakriti in a tangible shape which is spoken of as *apa* (from the root, meaning that which becomes capable of being objectively grasped and attained). This description of Shruti points to a principle which is above महत्तत्व the first discriminating subject as well as which is beyond the first object त्पण..............which is the basis of all—the ultimate basis of the subject as well as the object—the Being-in-itself—the Absolute, the Infinite Consciousness-in-itself. All the *Devas* see the forms. Who can see the knower and the seer of all forms ? The *shruti* says that nobody can see it—विज्ञातारं केनविजानीयात्. It cannot be seen by any *Indriyas.* The Devas could not grasp it. The Absolute moves and at the same time does not move. It is far and at the same time near. It resides as the essence of all and is at the same time beyond all. This means that the absolute consciousness in its own nature, in its inherent activity of self-realisation is ever moving within itself. That is ever presenting itself to

itself in consciousness, for without these presentations of itself to the consciousness as an object to itself there can be no consciousness at all. But in doing so it never goes out of itself just as we do in expressing ourselves in our self-consciousness as I am myself. The objective part in this--the "myself," is never anything different from the "I" the subjective, but is essentially identical with it though formally it assumes an objective form in order to make self-realisation possible for us. So for the time being the "myself" may appear to be something different from the "I", yet in reality it ever remains the same, so the entire universe representing the myself-side of God remains ever formally different but essentially identical. It may be said that the absolute basis of all moves and changes in assuming the shape of the universe, but, as all this is merely a formal assumption, the essential identity remains and it is true to say that as a matter of fact there has been no motion or change at all.

6th *Mantra*. He who sees all beings as his own self within himself and realises his ownself as the self of all, he does not hate any one.

7th *Mantra*. He in whom all beings have become his own self, as he has realised the essential unity of all in real knowledge, where can there be delusion for him, where can be sorrow to him seeing, as he does himself the one self everywhere and in all?

(तत्रकोमोहः कः शोकः एकत्वमनुपश्यतः).

8th *Mantra*. He the real *atman* is all-encompassing-energy itself without any body, without any colour, without muscles and veins, without any quality whatsoever—all pure and holy. He is wise, looking into the deepest secret, the inspirer and controller of all minds existing of himself everywhere. He is the great teacher who explains all knowledge to his sons, the individual souls that are as it

were his external particularised aspects. This *mantra* will clear away the difficulties of the ensuing mantras.

The *upanishad* pictures to us the one who is to be worshipped and known. Though he is beyond all conditions and limitations still he is not a mere negation of all affirmations but He is the eternally living being, free from limitations no doubt but still having all perfections in his own infinite self. As we are likely to be led in to forming only a negative conception of God taking only one sided negation of the truth and reducing him into mysterious Void or nothingness, the *Veda* here emphasises the fact that nothingness or Void there cannot be. The real existence, the self or the *atman* is quite opposite of that and is rather full of knowledge and bliss and activity. He only has not got the limitations—the restrictions that come into being on account of ignorance and that throws into miseries and troubles his *Prajas* or his own sons for whose benefit He manifests Himself as the expounder of knowledge and truth. Thus there arises a sort of knowledge which cannot be perfect as it is conceived by imperfect minds, individuals confined within their particular limitations and restrictions.

9th & 10th Mantras: This knowledge is said to be not real knowledge but rather the opposite of real knowledge for it can never transcend the limitations that always incapacitate the man from realising the true self. So this knowledge which always leads man to desire something other than his own self as the source of satisfaction or pleasure is spoken of as अविद्या and it includes within itself all activities whatsoever which tend to objectify the self however pure and refined the objectification might be. For instance, even the activity that leads us to perform the various *Yajnas* priscribed in the Vedas come under this head as although they are calculated to carry us onwards

to the *Swargaloka* but still the self remaining unrealised —the state of man in *swarga* no doubt very high in comparison to what he is ordinarily here—is still spoken of as nothing better than that of a beast of Gods. यथा पशुरेवं सहिदेवानां.

Thus the *avidaya* is not the desired goal. Opposed to it is *Vidya* or knowledge which seeks to transcend these limitations to turn back the outgoing energies of the self, to gather together the scattered energies into the inner most centre and thus to become one with the real self standing at the centre whence all limitations have proceeded but which they cannot affect and thus to be free from all obstructions and restrictions and to realise thus the real self which places us above all wants and desires and makes us full and complete. In pursuing this course there is the danger of being too much attached to the means and so to loose sight of the end. The man who walks on the path of knowledge succeeds in throwing off the limitations and he finds in himself wonderful powers and capacities growing up. He comes into contact with the higher Beings that inhabit the higher regions.

Here he stands in the danger of exchanging his knowledge for the pleasures of manifesting the powers that he has gained and of enjoying the pleasures of those planes. If he does this, he is said to be attached to the knowledge and not to that which is the ultimate goal of knowledge. The *Shruti* says those who are attached to अविधा or ignorance and thus hanker after the objects of the world sink into darkness no doubt but those who get attached to विद्या or knowledge sink into still deeper ignorance and darkness for they being once immersed in objectivity it becomes very difficult for them to free themselves for the objects that bind them down have been attained by higher knowledge and so they are not so

weak and perishable as that of the world here below. So when once an individual gets into their clutches he is thrown away for a very very long period from any possibility of attaining the supreme object of knowledge the true realisation of the self. It is to guard against this danger that the great Yogi Patanjaili enunciated the *sutra*.

स्थान्युपनिमन्त्रणाऽसङ्गस्मयाकरणां—

Therefore it is laid down in the 10th *Mantra* that अविधा and विद्या or ignorance and knowledge lead to different consequences, as it has been explained by the great Yogis (धीराः) 11th *Mantra*.

But he who masters both ignorance or the objective side of the Universe and knowledge or subjective side as reconciled to each other in their ultimate unification—where the Absolute truth appears to hold both as the moments of its life and while holding them both as factors of its existence it transcends them both in its ultimate Reality which as a matter of fact is devoid of both but allows both the principles in its manifesting side to play their part as best they might so that while the universe is full of changes, really there is no change at all and he who realises this goes beyond death by mastering ignorance and thus preventing his consciousness from being submerged by the objects of the world obtains immortality by means of knowledge of the Absolute which is ever beyond death and ever in peace and ever in bliss.

MANGAL CHARAN, B.L.

(*To be continued*)

BASAVA

The Founder of the Lingayat Sect.

India is a land of religions. Scarcely any century passed without seeing a religious upheaval which gathered round it, a set of devout followers who would have laid down their lives for the cause of their new faith. The fifth century before Christ witnessed that great historical personality, Buddha, shaking the earth with his powerful yet simple teachings; contemporary with him Jñâtiputra Mahâvîra spread his school of philosophy. His followers are the modern Digambara and Svêtambara Jains. The middle of seventh century A.D. was famous in the history of Dravidian Country as the Dêvâram age; the authors of these Hymns, Jñânasambandha and Vâgîśa worked in the South at this period. These laid the foundation of the Siddhânta School of Philosophy. Soon after them came Kumârila who was succeeded by that intellectual prodigy, Sankarâchârya who altered quite completely the political and religious aspect of the land. If Sankara was great in head, no less was his successor Râmânuja in heart. This great Āchâraya was to the medaeval age, what Buddha was to the Early period. Like his illustrious predecessor of the pre-Christian epoch, he was one of the great practical reformers quite unlik the type of his modern compeers. With Râmânuja, reform went hand in hand with his teachings.

In the grand march of centuries the 12th was marked as the age of the Lingâyats or Jangamas whose Āchârya (founder and leader) was Basava. We propose to deal with the life of this great reformer in the present article.

Basava was born of Brahman parentage in the village Bâgevâdi in the Kalâdgi District of the Bombay Presidency. His father Mâdirâja and mother Madalâmbika were pious Saivas and were bringing up their child in their faith. But when the time for Upanayanam (investiture with the sacred string) had arrived, young Basava refused to wear the string, proclaiming to his father that he was a special worshipper of Siva and that he was born to destroy caste distinction. This strange behaviour of the young man coupled with his piety, attracted the notice of his uncle Baladêva the prime minister of the then reigning King Bijjana (or Bijjala); Baladeva gave his daughter Gangâdêvi in marriage to his nephew. The same boldness that endeared him to his uncle, drew many enemies from the Brahmans who viewed with disfavour the innovations introduced by Basava. Their persecution drove Basava out of his native village, he took residence in a village named Kappadi where Siva in the form of the local linga named Sangamêśvara taught him.

Basava had two sisters famed for their beauty. The first Padmavati was fallen in love with, by the king who either married her or made her his mistress. Another sister named Nâgalâmbika did not marry any one, but to whom by "the grace of Siva, was born a son named Chenna Basava, an incarnation of Kârtikêya."

Baladêva died, and the king chose the deceased minister's nephew Basava to succeed his uncle and gave him his sister Nîlalôchana in marriage. Since then Basava made the capital, Kalyana, his head-quarters. Being the prime minister and commander-in-chief of the king, Basava was only next to the king in authority. He lavished the king's coffers on the Jañgamas (Saiva mendicants) and preached against all religions—and more especially the Jain which differed greatly with his own. The king who

was of the Jain persuasion began naturally to look with suspicion the intention of his minister. This distrust was fanned from time to time by a rival minister named Mañchanna. An event occured in this period which ended in the assassination of Bijjala and not long after, Basava also died.

Their lived in Kalyâna two pious Lingâyats named Hulleyagu and Madhuvayya, whom Bijjala caused to be blinded. This excited Basava's wrath so much that he left immediately Kâlyana to Kudli-Sangamêsvara from whence he deputed Jagaddêva, a trustworthy follower of his, to assassinate Bijjala. Jagaddêva fulfilled his commission so successfully that the Basava Purâna says, he stabbed Bijjala in open court and in the presence of his courtiers. There was a general confusion, and civil war ensued. Basava and Chenna Basava were tracked; the former died at Kudli—Sangamesvar (was absorbed in the Linga of that place—so the orthodox account goes) while Chenna Basava escaped.

Bijjala was succeeded by his son Immadi Bijjala who advised that all the Jangamas should be apprehended and executed immediately on the spot. This persecution went on unhindered for some time when the king's wrath subsided. Chenna Basava succeeded in his overtures with the king and by presenting him with his uncle's treasures entered into his good services soon. He was elected to one of the ministerial offices. Thus far the traditional accounts. But it might be fairly inferred that Basava only pushed on and placed in a firmer footing, a movement begun before him by a greater and more pious personality called Ekântanda Râmayya. An inscription found in Ablur gives in detail the story of this great man. It is said there that on one day when the Jains were personally enjoying the praises of Jina in the neighbour-

hood, he exhorted them to desist from doing it, and to believe that there was no greater God than Siva; therefore the Jains challenged him that if after decapitating himself, he could come over again to life, perhaps then they might believe that Saiva was really great. Râmayya took up the challenge in earnest and came off unscathed in the ordeal. The wager was won and an important Jain temple that was staked, was levelled to the ground. The Jains complained to the king Sômêsvara IV. (W. Châlukya) at the vandalism, as they called it, of Ramayya. Thereon he was summoned before the king. He explained to the king the events as they occured, and was prepared to undergo the ordeal any number of times, if the king so desired it. Somesvara was so struck by the strength of Ramayya that from thence he respected him very much. He granted after laving the feet of Râmayya the Nâgarkhanda District to the temple of Vîra-Somanatha at Ablur. In this narrative we see the germs of the Lingayat movement which was developed in the later days by Basava and his nephew Chenna Basava.

Basava taught the adoration of the Linga as the chief form of worship to be adopted by his followers. They must carry about their person a small Linga encased in a silver box or tied in a piece of silk. They must believe that their Āchârya was an incarnation of Nandi, the bull of Siva. They were to proffer hostility to Brahmans and disbelieve the transmigration of the soul; child marriage was discontinued and widow marriage encouraged.

Some of the customs of the Lingâyats are worth noticing. No sooner a child is born than it is invested with the sacred Linga which on no account and under no circumstances, is removed from the person of the child. Any pollusion to the Linga will be met with great disfavour from the co-religionists on whose recommenda-

3

tion the priest will impose heavy fines on the wearer at the end of a regular enquiry. The Lingâyats do not cremate their dead, but bury and erect a tomb over the remains. When a person dies the relations are all invited and the dead body is decorated in their presence and some sort of pûjas are performed and a large dish of rice is offered to the deceased. The rice is kept in contact with the dead body and the relatives partake of that food. This custom is called the "Henada Uta." I hear it is common among the Kanarese Lingâyats; but I could not find this custom existing among the Tamil Lingâyats.

The Lingâyats are supposed to have no caste distinction. All the same, they are as rigid in its observance as anybody else; for I have not known, for instance, a barber Lingâyat messing with an Ayyanôru (the priest). They are broadly divided into the Ayyanôrus and the Jangama Lingâyats. The former are priests and are held in high estimation by the latter class.

When a Lingâyat meats an Ayyanôru, he prostrates before him. The Ayyanôru sets his foot on the head of the prostrate person as a mark of his own superiority. The Lingâyats, when they invite an Ayyanôru, lave his feet and take a sip of the water after the ceremony. The Ayyanôrus are also the officiating priests. On occasions of marriages and deaths, they have to be summoned and all the ceremonies have to be administered by them. They command among the Lingâyats, a respect which verges on worship and religious dread. They can excommunicate any Lingâyat and he is doomed. The Lingâyat community is even more rigid in respect of excommunication, than the Brahmans.

They are found in the whole of Mysore, Dharwar, Belgaum and Bijapur Districts and in portions of the Nizam's State, South and North Arcot, Coimbatore and

Salem Districts and are found in plenty in Bellary and Anantapur Districts. A large number of the Lingâyats of South and North Arcot are Tamils and the head-quarters of their priest is Mailam near Tindivanam. Some of the so called Santâna-Gurus of the Tamils were members of this Vîraśaiva sect. The Kanarese Lingâyats have been great patrons of that beautiful language which they have very largely enriched with a number of high class works. In the middle age they were very remarkable for their hatred and persecution of other religionists, that in the reign of Bukka (?) of Vijayanagar, the Jains and Vaishṇavas—two dreadfully opposed religionists—entered into a compact against the inroads of the Lingâyats. The slab of stone on which this compact is engraved, is in the Bhaṇḍâra basti at Śravaṇa Beḷgoḷa in the Mysore State.

(Extract from a paper contributed by Mr. T. A. Gopinatha Rao. to the "Wednesday Review")

VEDĀRTHASAṄGRAHA

(EPITOME OF THE VEDIC TEACHINGS.)

By Bhagavān Rāmānuja.

(*Continued from page* 408.)

Elsewhere the material cause is seen to desiderate a presiding ruler (over it) other than itself; but in as much as this omniscient *Brahman* is entirely distinct from all (other) things, for Him to possess omnipotence is nothing contrary to reason; hence the expression 'without a second' excludes any other presiding Ruler (than Himself). Wholly because the *Brahman* possesses omnipotence, some scriptural passages like this scriptural passage (under notice here) first declare the material causality of the *Brahman*, and then declare that He Himself is also the instrumental cause (of the world). Other scriptural passages, however, first permit of His being the instrumental cause and then raise the objection to His being the material cause, &c., and then answer it thus: "Owing to His possessing omnipotence, the material cause and all the auxiliary instruments other than that (cause), are the *Brahman* Himself." The following passage:—"What was that *wood*? what, indeed, was that *tree*? out of which heaven and earth were fashioned. O you wise men, did you thus put the question, with your mind; what is it that supporting all the worlds presides over them? The *Brahman* was the *wood*, the *Brahman* was that *tree*, out of which heaven and earth were fashioned. O you wise men, I speak to you with my mind, the *Brahman* supporting all the worlds presided over them.,"—raises the objection (to *Brahman's* causality) on

the analogy of an inductive generalisation previously known and has it then set aside by reason of the *Brahman's* being entirely distinct from all (other) things.

Thus, in the following passage also,—" Existence alone, my dear child, this was, in the beginning,"—many attributes such as are given by the expressions *in the beginning*, &c., are predicated of the *Brahman*. There is no word seen (here) that can denote any negation as desired by you. On the other hand, to show the relation of effect and cause between the world and the *Brahman*, are given the existence of a particular time as indicated by the expression *in the beginning*, a particular action as denoted by the word *was*, the attribute of being the material cause and the attribute of being the instrumental cause, the possession of omnipotence by that same *Brahman* through negating the duality between the instrumental and material causes · thousands of these attributes, not set down in the proposition enunciated (in the context) are declared (by the above passage) to exist. Because it (viz. the context here) is promulgated to show the *really* existing relation of effect and cause (between the world and the *Brahman*), &c., for that very reason, beginning with the passage—" Non-existence, alone, this was in the beginning "—the negation of the theory of the effect* non-existing (in the cause) is undertaken in the passage: " How, indeed, my dear child, is it thus?"–which means that the production of

* This is the theory of the *Vaiseshikas*, according to which the effect is non-existent before production and is quite distinct from the cause. The true *Vedantin*, however, holds that the effect is nothing but the cause reproduced in another form.

that which is originally non-existent is caused by nothing. This same thing is put forward in the passage—"How can *existence* be produced out of *non-existence?*"; whch means that what is produced out of *non-existence* (or *prakṛiti*-matter) is wholly of the nature of *non-existence*; as, for instance, pots and other things produced out of clay have the nature of clay (itself). The production of *existence*, it is well known, is that association of it with a particular condition which forms the means of a certain practical realisation of it. What is said is this:—One and the same causal substance, through its association with another condition (than that the cause) is spoken of as being the effect; hence, through the knowledge of one (causal) thing the knowledge of all (produced) things is intended to be established; and this will not happen in regard to the theory of non-existent effects:—thus, by means of the instrumental, intimate (or material) and non-intimate* (or auxiliary) and other causes is produced the effect which is known as the whole and which is itself another substance; and since the effect is a different thing from the thing which is the cause, the knowability of this (*i.e.*, the effect) through the knowledge of that (*i.e.*, the cause) can hardly result. It may, however, be asked: How can another substance which is one whole consisting of parts be disproved to exist? Because in the case of one who holds the theory that the association of (the cause with) a different condition (from that) found in

---

* The non-intimate cause is an invention of the *Naiyyayikas*, who holding the theory of the utter distinctness of the effect from the cause are obliged to assume a link to join the two. The non-intimate cause is generally a quality or an action.

the cause is the production of a different substance, it is only what is invariably assumed to exist (as the non-intimate cause) that has the power of explaining the identity (between the cause and the effect), the different name (of the effect from that of the cause) and other such practical realisations, and because also a different substance (from the causal) is not seen to exist (as the effect). Therefore it has been stated above (by us) that the cause itself, acquiring another condition (than the causal) is spoken of as the effect.

It may, however, be said that the refutation of the theory of non-existent effects is undertaken (here in the context) with the object of showing that it is impossible* for error to arise without a basis for it to be superimposed upon : thus, a certain one thing which has the nature of intelligence and which is certainly real, being differentiated by means of *avidyā* (or ignorance) falsely appears in the form of the world ; hence, as the abode of *avidyā*, a root-cause has to be admitted as real; which is a refutation of the theory of non-existent effects. It is not right to say so; because it has been already stated above that, by way of the example illustrative of the proposition enunciated (in the context) to the effect that through knowing a certain one thing there results the knowledge of all (other) things, it is only the theory† of really existing effects that has been introduced as the subject matter

* This is the theory of the *Madhyamika* school of the *Bauddhas*, according to which a real effect is produced out of an unreal cause and is different from it.

† This is the theory of the *Visishtadvaitins*, according to which the effect is really existent in the cause itself, that is to say, the effect is the evolution of the latent attributes (or properties) of the cause itself.

of the context (under reference here), and because also, according to your theory, it is difficult to postulate the impossibility of the rise of erroneous knowledge without a basis for it to be superimposed upon. Indeed, he in whose view the evils found in the intelligent individual soul are real, and (for that soul) to be the abode of evils is also real, in the view of that person, who is associated with really existing evils, to see aerial towns, &c., which are not real, becomes rightly possible. On the contrary, he in whose view, (the evils of the soul) are unreal and (for the soul) to be the abode of evils is also unreal, in his view (also), even with the help of the unreal abode (of evils), it (viz. to see aerial towns) become rightly possible ; consequently. according to your view, the rise of erroneous knowledge without a basis for it to be superimposed upon is not impossible.

It has been already stated above (by us) in relation to the following and other similar scriptural passages which go to prove (the *Brahman*,): -"The *Brahman* is existence, knowledge, infinity';' "The *Brahman* is bliss."—that as it is nothing wrong for them to denote one thing as qualified by many attributes which are established by means of the knowledge derived from their being grammatically equated together, the *Brahman* qualified by all auspicious qualities is denoted by them. If it be said that the negation (of qualities) is seen revealed, in the scriptural passage—"Then therefore the teaching is—'It is not, It is not'."—it has to be asked what it is that is negated here (in this passage). If it be replied that the whole of the universe made up of the corporeal and the incorporeal things, as given in the passage—"The *Brahman* has, indeed, two forms, the corporeal and the incorporeal,"—is negated (here), it is rejoined that it is improper first to teach as His Form

the whole which was not enunciated in the proposition (under discussion here) as the Form of the *Brahman*, and then to negate the very same thing again; because the rule is—"It is far better not to touch soiled mud than to (take trouble) to wash it off (after it has soiled us)." What then is the meaning of the passage containing the negation? The *Sūtrakāra* (Bādarāyaṇa) himself says thus in the aphorism.—"It negatives only the quality of being *this much*, which is the subject matter of the context here, and then it (viz, the context) describes (Him) again and again." [*Vedānta Sūtras*. III. 2. 22]; that is to say, later on (in the context), by means of the passage beginning with—"Now about the Name. He is the Truth of truths; the *prāṇas* (or vital airs) are indeed the truth; He is the Truth relating to them."—groups of qualities are predicated (of Him), and so this quality of being *this much*, which is the subject matter introduced in the earlier part of the context, is not the *Brahman*, and thus the quality of being *this much* is negatived of the *Brahman*: this is the meaning of the aphorism. If it be said that in the passage beginning with—"There is nothing here that is manifold"—what is seen is merely the negation of manifoldness (it is replied that) here also, later on, in the the statement—"He is the controller of all and the Ruler of all"—the quality of being one who wills the truth and the quality of being the Lord of all are established (in relation to Him) and therefore the Lord has all the intelligent individual selves and the non-intelligent thing (or material nature) as His body: thus that Lord of all who exists in all modes is only one, and so the manifoldness which is opposed to Him and has not the *Brahman* for itself is negatived (here) and not (the mani-foldness) desired

by you. This is the very trend of all such scriptural passages.

Consequently there is nowhere seen any word (in the scripture) which denotes the negation of the possession of attributes by the *Brahman.*

(To be Continued.)

"GOSPEL OF SRI RAMAKRISHNA PARAMAHAMSA"

(By K. Vyasa Rao, B.A.)

(Continued from page 430.)

The question may be raised now whether this peculiarity in the life of Ramakrishna Paramahamsa could not be considered as a freak of nature, as one of those unusual phenomena which could not be satisfactorily accounted for. It should here be borne in mind that this condition was not in the nature of a disease, mental or physical, that it was accompanied by no symptoms of disorder in the body or mind, that it left no after consequences, which required any treatment or attention; that it came on him invariably when he was in an intensely devotional mood; that when it passed off, his countenance beamed with a joy so pure that the cause of it was as unfathomable as the joy was transparent. Far from his appearing the worse for such a state, he used to pour out such a volume of wisdom soon after the *samadhi* that those who listened to him could not but wonder whether he had taken a plunge in a divine fountain of knowledge while in the *samadhi* state. He himself described this condition as one in which man ceases to have any consciousness in the relative world, a state in which the individual consciousness becomes merged in the universal consciousness. How then can such an experience as this be described as a symptom of disorder or as a state of morbidity? All that may be stated of it is that it is a matter for individual experience, precisely what Sri Ramakrishna himself would have said. That only one in some millions of human beings can realise

this state of *samadhi* shews how insuperably difficult it is for the vast generality of mankind to shuffle off this sense-world and be enveloped instead in God consciousness. If it were easier so many millions will not mistake the bondage of the world for human freedom and will not be unwilling to be shifted out of it. So long as we continue to mistake the conditioned and the relative world for the absolute, unconditioned truth, so long we will only be tightening the bonds that impede liberation and look upon unrealities as the Reality. Hence wealth in every form, and all ties of affection by increasing our attachment to the conditioned and the relative keep us bound in an increasing measure to the unreal and the false, away from the unconditioned and the absolute, away from god, the great Reality. The problem of life is therefore to get rid of these attachments and to realise god, the absolute truth, the only Reality In preaching this doctrine to a select few that met him and in realising god in accordance with it, cutting himself off from women and gold and all else earthly, he was so consistent, so informing, so ennobling that the question we raised at the begining of this para whether the *samadhi* state was a higher state of consciousness or a morbid condition merely, deserves to be dismissed as untenable in itself and illusory in the suggestion it makes. It must also be remembered that he never desired or did anything to attract the attention of the world by this wonderful power of *samadhi* that was so conspicuously his great feature. Nor did he pretend to possess any extraordinary power on that account but attributed it merely to his love of god and his absolute detachment from the things of the world. Nor was he anxious to carry religion to the doors of others. He used to say "it is not for me or for any one else to make others

believe in God; God from whom the whole system of the universe has proceeded knows how to do it." When confronted with the inequalities of the world, he said, why count the leaves and branches of the Mango tree and seek to account for one twig being smaller than another when all you have to do is to eat the mango fruit. He admitted that there was a deep meaning in the inequalities of the world, but held that our problem is not account for them, but to liberate the soul from the bondage of unrealities, the bondage imposed to some extent by these very inequalities themselves. He would have said, it is no time for you to examine the tusk of the elephant when it is rushing against you, or to be lost in contemplation of the mane of the lion when it is about to spring on you· But because the phenomenal world is unreal he did not call upon all men to give up the world and become sanyasis; he did call upon them however to look upon the realisation of god as the real problem of existence; he called upon them to be attached to god as the only Reality while doing world's work unattached, to gradually cut asunder the ties of attachment, while holding more and strongly the realisation of god as the ultimate purpose in life; he called upon them even when attached to the world to know that it is but an unreality and to do what they have to do fearing no punishment, anticipating no reward, not minding the result that may follow. He used to ask his admirers when they happend to be married men "how is your wife? is she a woman that will help you in your march towards god or will she keep you tight in bondage?" He did not conceal however that for men immersed in Samsar, the drag will be too heavy to reach God. He might have compared in his mind all mankind to three classes of Swimmers, one class weighted down with the heavy load of a steel

armour all over the body, the second class with no such weight and with no help, the third and the last class who had the aid of a plank or gourd shell and free from weight. The first class are men of the world who aspire to reach god with the illusions of the mind; the second class are men living in the world, but who are free from its illusions and who with unaided knowledge seek to reach god; the third class are those who have no illusions and the boyancy of whose faith carries them quicker than the arms of other men. Such was this man who illiterate, depended on *bhakthi* and *bhakthi* alone, for solving the problem of life as he conceived it. He looks in the light of all that he was, in his devout and passionate attachment to God, in his thorough renunciation of the world, in his surrender of self consciousness in the higher consciousness of one supreme reality, in his scrupulous forbearance from assuming the role of a prophet, in all these, he looks more like a revelation in himself, than one who claims to make a revelation, one by whose example others may save themselves, than one who was anxious to save others.

"God is the only Reality and the problem of life is to realise god"—this is the message in Ramakrishna Paramahamsa's teachings, at a time when the expression, problem of life, means to almost all men a balance in the bank. The peculiar value of the message lies no doubt in the unique facility with which he had given up the unrealities, as he called them, of the world, and the equally unique facility with which he transcended the limitations of human existence in the realisation of god as he described it. It is not the theory of a Metaphysician, or the empty platitude of a street preacher, or the comfortable homily of a well-fed pundit. It is the messsage of one who in his own life realised the

the truth of it and demonstrated it to others as far as such experiences could be demonstrated, not in a hazy past but in our own day, in the glare of modern science and scepticism. "There is but one God and Mahomet is His Prophet" was the gospel of the founder of the Moslem religion. What a distance between it and the gospel of Ramakrishna, 'God is the only Reality and the problem of life is to realise God." The difference between the two is perhaps explained by the difference between the Semitic and the Aryan cast of thought. The one seems to point to us with the upraised finger the hanging fruit of the tree, the other seems to hold in the hand the entire tree with its roots, branches, fruits and all, and seems to shew at a glance the whole system of the growth of the tree from the sap that circulates invisible to the naked eye to fruit, the perfected product of the tree. And the ethical consequence that follows from each, what a commentary on the history of each of the two races. If we turn to Jesus of Nazareth we detect indeed remarkable coincidenes on the surface between the parables and similies and the upbraidings of Jesus and those which Ramakrishna Paramahamsa employed. Diving deeper we find the coincidence more remarkable in the conception of God as the fountain of life eternal which no man can hope to reach whose heart is after the things of the world. How often does not Christ upbraid his disciples for their wavering faith and call them "ye of little faith!" And if there is one topic on which the prophet of Dakshineswar repeatedly reiterates, it is *bhakthi* or faith. Especially one passage in the New testament in which Christ rebukes Peter for want of faith while stretching forth his hand to save him from the waters over which he walked by the command of Jesus has a remarkable resemblance to a passage from the Ramayana which Ramakrishna was

fond of quoting. A man who desired to cross the sea appealed to Vibeshana for some aid who wrote the name of Rama on a scrip which he gave folded to be tied to the cloth of the person who was to take it, not to look into it until he had crossed the sea. The man walked on the water until overcome by curiosity he untied the cloth and looked into the scrip when, immediately he went down. In the New Testament, Peter while walking on the water, was overcome with inward doubt and began to sink when Jesus caught him and asked him squarely "O of little faith, wherefore didst thou doubt?". How often does not Jesus say to his disciples "*because* of your little faith." How often does he not strive to convince them that if they have faith as a grain of mustard seed, they may say unto the mountain, remove hence to yonder place and the mountain shall remove into yonder place. Similarly, how often does not Ramakrishna Paramahamsa speak of the omnipotence of faith, which can not only move mountains but before which the powers of Nature shrink and give way. Both in the sayings of Christ and Ramakrishna the riches of the world appeal as barriers against heaven and love of god as the only enduring treasure and the salvation of the soul as the supreme object of existence. Both are as echoes of the same voice of Asia. But rising above these resemblances the essential teaching of the Paramahamsa stands with the clearness of a crystal column to which we find no parallel in the New testament; not that Christ did not or could not have realised this teaching, but the Son of Man came into the world to fulfil a different mission altogether. He came to fulfil the prophecies to preach the fatherhood of god and the brotherhood of man, to be crucified for preaching it. Ramakrishna Paramahamsa also spoke and spoke constantly of the fatherhood of god and the

Motherhood of god also on which latter conception he dwelt more fervently and which he sought to instil in the mind of Keshub Chandra Sen. But the crystal column of his teaching as we have called it, which bathed in a ray of light stands revealed in the full beauty of its form, in the ever suggestive display of its splendours, in the dazzling diversion of colours within and without, this crystal column is the Reality of God behind the unreality of the universe, revealed to us in the light of his *samadhi*. What a difference between the injunction " Love they heavenly father " and the simple yet resistless assertion " God is the only Reality and the problem of life is to realise God."!

(*To be Continued*)

A TRIP TO TRIPATY MOUNT. *

Fairest Mount, where Faith and Hope
First glittered high for men that grope;
I come to thee please lend thy hand,
And purge me with thy magic wand.

Thy force doth draw men from afar
Why come in swarms like sons of war;
They fight and push to reach thy height,
As boys do in games of might.

O great Mount, where Peace and Calm
First took their source to act like balm,
Purge my heart sick with remorse
Thou Healer of invisible sores!

My darling Mount, to me wert thou
The first inspirer of pure love;
The richest Kingdom ne'er can buy
Thy treasures that waft in th' pale blue sky.

As I ascend, with men well-bred,
Thy breast made smooth by ages' tread,
O, what joy breaks loose in me!
The joy of Him who lives in thee.

O good Mount, convey my greet
To all thy suckling children's feet;
For them my heart doth ever throb;
Their slightest ailment makes me sob.

---

*A place of pilgrimage.

As I muse in solitude
Under they waving branches rude,
The rustling sounds of their soft leaves
Speak to me of Things of Peace.

That Peace, which purges me from sin,
That Peace around, that Peace within,
For which Saints leave their huts and roam,
Of that Peace, Mount, thou art the home.

O high Mount, from which streams down
Pure water clear as crystal known,
Its flow is like the flow of Grace
Of Him who lives in thee always.

Water, O pure limpid water
That makes mens' blood boil in them hotter
Thou Essence of most precious herbs
Whose peaceful growth no one disturbs!

Bathe me in thy holy flow,
Make me proof against all woe,
Thou Antidote to things most vile,
Thou Fre-er of all things servile.

Thus, live long, O my sweet Mount;
For Bliss thou art the 'ternal Fount;
A Truth to all that come to thee,
Thou Pillar of Antiquity.

V. KANNABHIRAN MOODALIAR.

THE

LIFE AND POLEMICS OF ŚAṄKARĀCHĀRYA.

(*Continued from page 436.*)

The chaos in the nether world.

"The Brāhmaṇas and the like have abandoned the good conduct prescribed in the Smṛiṭis and have taken to an undesirable line of conduct. Besides they wear on their bodies strange branded marks. No burnt offering at the proper time of Havis(*o*) to the repetition of Ṛiks to boast of, but instead that sink of humanity have, out of self-sufficiency, begun to proclaim aloud that they are Liṅgins(*p*). The Parva comes, but no Kavya(*pp*) is offered for the propitiation of the manes and the rest, nor is taught Brahmayajña that would secure Saṭyaloka. There is no Agnishtoma, no Āgrayaṇa, and no mortal whosoever does embrace Sannyāsa under any circumstances, but all have turned out Pāshaṇḍas(*q*). Some proclaim that they are servants of VISHṆU, and some that they wear the badges suited to ŚIVA-worship. Again some have turned out the devotees of BHAIRAVA, SŪRYA ('Sun-god'), GAṆEŚA ('the god removing obstacles')

(*o*) That which is offered to the gods.

(*p*) Liṅga is a mark or badge. Liṅgin is one who has such a Liṅga.

(*pp*) That which is offered to the manes.

(*q*) Unbelievers, that is, those who do not believe in the authority of the Veḍas.

and also the goddess ḌEVĪ. Some have taken to the Āchāra of Kāpālikas and are always given to liquor-drinking and flesh-eating: And though the faith can but be one they have thus made it six diverse ones(*r*).

(*r*) ŚAṄKARĀCHĀRYA applied the necessary correction to the six kinds of worship that then existed, and encouraged afresh union of worship of five of those deities that of Kāpālika being rejected. It is said that one should perform Pañchayajñas ('the five kinds of offerings', *vide* YĀJÑAVALKYA I, 102.) and Pañchapūjas ('the five kinds of worship'), the latter, however, being the worshipping of the five deities ŚIVA VISHṆU, ŚAKṬI, GAṆAPAṬI, and SŪRYA. The following however, supports the view:

"For the reason that from the propitiation of ŚŪRYA ('Sun-god') results the destruction of sin through the performance of the obligatory duties and thus the mind of a living being becomes pure, (ŚŪRYA should be worshipped). Similarly, a perception of the futility of this cycle of births and deaths arises of its own accord, thence a non-desire to things mundane, the achievement of subduing the external and internal senses and also the quality of being fit to attain Moksha,—all these of their own accord arise from the propitiation of VISHṆU, (and, therefore, should VISHṆU be worshiped). It is through the propitiation of GAṆAPAṬI that the feet of the Guru ('preceptor') can be had, and through that the contemplation, otherwise known as Yoga, (and, therefore, should GAṆAPAṬI be worshipped). Further the knowledge known as Sāṇkhya is produced through the favour of PĀRVAṬĪ (or ŚAKṬI), (and, therefore, should ŚAKṬI be worshipped). Lastly when the knowledge of Sānkhya arises the propotiation of ŚIVA which brings about emancipation is produced, and this cycle of birth and death is got red of. The liberation from this cycle of birth and death is through ŚIVA alone and no one else, (and, therefore, ŚIVA should be worshipped).—From Sūṭasaṃhiṭā

"Similarly there are many who have accepted the precepts of the Chārvāka faith and in their false conviction that the principles of that faith alone are the highest have adopted the very conduct of life of those Chārvākas. Further there are people, who, without any truthfulness, purity, and the like observances characterizing Ḍharma or any knowledge of Reality, talk of Ḍvaiṭa as if they are beasts, have abandoned the faith of Karma and Jñāna,—the only two things that result from Śruṭis, Smṛiṭis, ancient anecdotes, Purāṇas, and the like,—and taking to a third course consisting of ignorant conclusions do not pause to consider what is consistent or inconsistent, have accepted a conclusion contrary to that expounded by the Vedas, and all have thus accepted false creeds.

"O lord, thou art the Creator of myself as well as of KEŚAVA(*s*) and with the power of destruction absorbeth our Ṭejas(*t*) at the end. Therefore, be pleased to determine a course for the annihilation of the power of base Brāhmaṇas and the numerous false creeds, and thus uphold the path prescribed by the Veḍa."

Thus prayed to by BRAHMA, the Blessed Lord Most High was pleased within Himself, and spoke thus :

The determination of the Lord Most High to be born on Earth.

"O BRAHMA, you may now leave me, and may bliss attend you. I am very much pleased with what you have said, and on Earth I shall be born by the name of ŚAṄKARĀCHĀYA. What is pleasing to you as well as to VISHṆU that alone I shall establish, wherefore, both of you are my devotees. Depend upon it and you need have no concern. Indeed VISHṆU is my own power and so you are,

(*s*) A synonym of VISHṆU.

(*t*) A 'ray' through which another entity is produced.

the lords of eight directions (namely,) INḌRA and the rest are, the eight Vasus are, the twelwe forms of Āḍiṭya ('sun-god') are, the Ganḍharvas and the group of Maruṭs ('wind-god') are, and Yakshas, Siḍḍhas, Sāḍhyas likewise, Garudas, Kinnaras(*u*) and the rest are. And, to spare dilating, the whole of this moving and unmoving universe is produced out of various portions of My own self, and at the time of destruction is re-absorbed within My own self. I am the only Unalterable, the Maker, the Stationary, and completely Eternal. I am the ĀṬMAN, one occupying the Guhā(*v*), and superior to what is denoted by the teachings of the Veḍas and even the Praṇava(*w*). Therefore, at all times solicit the shelter of the unseconded Myself."

Thus spoken to BRAHMA prostrated before the Most Elevated, and with his mind turned to no other thing returned along with his retinue to his abode known as Saṭyaloka. Then the All-pervading Lord marked the town of Chiḍambara for his abode, and on the surface of the earth globe became well known as ĀKĀŚALIṄGA(*x*).

(*u*) Gods of a hybrid origin with these appropriate names. Siḍḍhas are said to occupy a region lower than the world of the moon and Kinnaras the descendants of PULASṬYA.

(*v*) It is called Guhā because that is the centre where the objects connoted by the terms *knower*, *knowable*, and *knowledge* are to be traced to. Elewhere it will be pointed out why BRAHMA is called GUHĀCHARA.

(*w*) The syllable *Om*.

(*x*) At Chiḍambara, however, some space is regarded as Linga, and is worshipped. A pilgrim's attention is drawn to *Chiḍambararahasya* or the secret of the presence of ŚIVA in the shapeless form of space.

There in that Chiḍambara, in the family of one who was, so to speak, the great lord over the learned, and a family which was resorted to by various collections of Brāhmaṇas, was born a certain person of name SARVAJÑA, and of a personality fit to rule over the family of the Brāhmaṇas. One of name KĀMĀKSHĪ who possessed every grace and good mark on her became his wife. That couple contemplated well the Chiḍambara Lord, and were blessed with a daughter. That daughter who became well known to the world by the name of VIŚISHTĀ was always absorbed in contemplation and was occupied in that one thing, namely, Jñāna ('superior knowledge'). When she was eight years old, her father SARVAJÑA himself gave her in marriage to one VIŚVAJIṬ by name, a Brāhmaṇa of tranquil habits and of wonderful achievements. She who was blessed with excellent powers of discretions regarded always her husband as ŚIVA,

---

Again it is commonly noticed that all Sanskrit writers generally point out that the birth of a superhuman entity in this world is an Avaṭāra or the descent of God on earth, and it can also be observed that God being prayed to by numerous devotees or lesser gods consents to be born in the terrestrial world with a particular shape and for a particular purpose. It is hard to explain how the phenomenon is brought about and Gīṭā, however, says—"Whenever it is that there is a decline in Ḍharma, and a rise in what is not Ḍharma, then, O ARJUNA, I am born through my own Māyā." Somehow the prayers of the individuals appear to bring about the contact of Māyā with the ĀṬMAN and thus there is an Avaṭāra. The longing desire of the individual, if strong and continuous, makes the ĀṬMAN locally situated, a Saguṇa one, and such an impulse, if sufficiently strong, can bring about an Avaṭāra. A similar reason can explain why a boon or a curse pronounced by a sage becomes effective.

Who is without a second and who manifests Himself there in the form of formless space, and rendered service to him in the most rigid way. But it is wonderful to record that VIŚVAJIṬ whose mind was bent upon austerities left even such a wife of his and went away to a forest for the purpose. Always thenceforward that lady propitiated CHIḌAMBAREŚVARA with worshipping and with contemplations that had taken possession of her very soul. That Lord, though He permeates every space entered her lotus-like mouth to the astonishment of all people there and also those that had gone there. Possessed of too-overpowering a spendour that lady VISĪSHṬĀ appeared as if she was the mother goddess herself. Always she was worshipped by all, and was surrounded by her parents and others. As months went on the contents of the womb grew everyday, and the best of the Brāhmaṇas there regarding CHIḌAMBAREŚVARA himself as the master, performed the pregnancy ceremonies in the third etc. months according to the injunctions of the Veḍa. The tenth month of the pregnancy approached and from the globe-like womb of VISĪSHTĀ, came out the Great Lord and came to be known as ŚAṄKARĀCHĀRYA. Then at the instance of groups of the celestials, flowers did shower, and in the region of gods the celestial drums in dicative of happiness sounded continued(*y*).

(*y*) The following account of the birth and parentage of ŚAṄKARĀCHĀRYA is gleaned from the work of VIḌYĀRAṆYA. canto II: A ŚIVA temple was built in the Kerala country on the Vṛisha hills by which the river Pūrṇa flows. Close to it was a cluster of houses forming a village known as Kālati—a donation of some king to pious Brāhmaṇas along with property for maintenance. Therein lived a pious Brāhamṇa of name VIḌYĀḌHIRĀJA who had a son called ŚIVAGURU,

Through after completing his education this ŚIVAGURU was averse to marriage yet owing to the persuasion of his preceptor he consented to take a wife. For a long time he had no issue, and following the orthodox custom, he did worshipful service to ŚIVA in the said temple. He got a son subsequently and him he called ŚAṄKARA after the deity who blessed him with the child.

The following planetar7 aspect is advanced by some as forming the horscope of ŚAṄKARĀCHĀRYA: Aries—Sun; Taurus—Venus; Gemini—Moon; Cancer (birth)—Jupiter; Virgo—Rāhu; Libra—Saturn; Capricornus—Mars; Pisces—Mercury, Keṭu.

To be continued.

NOTES and THOUGHTS.

We shall begin to publish from next issue an article on the age of the poet Bhamah and we believe it will be found interesting by our readers. The article was written in Sanskrit by Pandit A. Ananthacharya with the help of Mr. G. G. Narasimhacharya B. A., and it has now been translated into English by Mr. G. G. Narasimhacharya for the Brahmavadin. We propose to publish also an article on "jaina centres in Southern India" by Mr. Gopinath Rao M. A., which will be found useful.

* * *

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and a mirth-flash? Flowers cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting, A face that cannot smile is like a bud that cannot blossom and dried up on the stalk. Laughter is day, and sobriety is night and a smile is the twilight that hovers gently between both—more bewitching than either—*Henry Ward Beecher.*

* * *

Time repeatedly creates the worlds and their woods, with the different abods and localities teeming with population. He forms the movable and immovable substances, establishes customs and again dissolves them as boys make their dolls of clay and break them soon afterwards.

* * *

Those who fight boldly in the battle fields and withstand the war-elephants are not so very brave in my opinion, as those who withstand the surges of the mind amidst the streams of carnal appetites.

Readings from yoga Vasishtā.

The Brahmavadin Series

WORKS BY

SWAMI VIVEKANANDA.

Jnana Yoga Ready for sale	2 8 0
Karma Yoga ...	1 0 0
Raja Yoga	1 8 0
Bhakti Yoga ...	1 0 0
From Colombo to Almora Lectures ...	2 8 0
Ideal of Universal Religion	0 2 6
Real and Apparent Man	0 2 6
Reply to the Madras Address	0 1 6
Atman (self) ...	0 2 0
Vedanta Philosophy.	0 6 0

OTHERS.

Prophet of Dakshineswar	0 8 0
Sayings of Sri Ramakrishna Paramahamsa	1 0 0
Pastoral Sri Krishna.	0 4 0
Sri Krishna the King-maker	0 4 0
Lectures, Literary and Religious	0 8 0
Vedanta: Its Theory and Practice ...	0 1 0
Duessen's Vedanta Philosophy ...	0 2 0
Theism by Justice Ranade	0 6 0
Indian Loyalty by Prof. M. Rangacharya	0 4 0

Full catalogue free for half anna stamp.

THE BRAHMAVADIN OFFICE, *14, Baker Street, MADRAS.*

The Aina,

(Anglo Sindhi Weekly Newspaper.)

The only recent acceptable Journal of its kind in Sindh. Highly spoken of by the press. Has much the largest circulation than any other publication in the these parts. The very best medium for advertisement. Our rates for advertisements are abnormally low. Apply to *Messers. Dabir & Co.*

The Sind Directory,

(Published Annually)

An encyclopædia of information about all important towns in Sind. Indispensable to all business men for Import and Export trade. It is an *Excellent Advertiser.* Gives the best results. Price for a copy is Rs. 2; or Sh. 3; post free. For advt rates, prospectus and literature, apply to:—

Messers. Dabir & Co.,

Publishers, The Sind Directory,

HYDERABAD, SIND, INIA